THE Foundation of Christian Religion, gathered into sixe *Principles.*

And it is to be learned of ignorant people, *that they may* be fit *to heare Sermons with profit*, and *to receiue the Lords Supper with comfort.*

Psal. 119.30.

The *entrance* into thy words sheweth light, and giueth vnderstanding to the *simple.*

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G.de C.C.

To all [illegible]

LENOX LIBRARY
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NEW YORK.

To all ignorant people that desire to be instructed.

Poore people, your manner is to sooth vp your selues, as though ye wer in a most happy estate: but if the matter come to a iust triall, it wil fall out farre otherwise. For yee lead your liues in great ignoraunce, as may appeare by these your common opinions which follow.

1 That faith is a mans good meaning & his good seruing of God.

2 That God is serued by the rehearsing of the ten Commandements, the Lords praier, and the Creede.

3 That yee haue beleeued in Christ euer since you could remember.

4 That it is pitie that he should liue which dooth anie whit doubt of his saluation.

5 That none can tell whether he shall be saued or not certainlie: but that al men must be of a good beliefe.

6 That howsoeuer a man liue, yet if hee call vppon God on his death bedde, and say, *Lord haue mercie on me*, & so goe away like a Lambe, he is certainly saued

7 That, if anie be strangely visited, hee is either taken with a Planet, or bewitched.

8 That a man may lawfully sweare when hee speakes nothing but the truth: and sweares by nothing but that which is good, as by his faith or troth.

9 That a Preacher is a good man no longer than hee is in the pulpet. *They thinke all like themselues.*

10 That a man may repent when he will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, &c.*

11 That it is an easier thing to please God, than to please our neighbour.

12 That yee can keepe the Commandements, as well as God will giue you leaue.

13 That it is the safest, to doo in Religion as most doo.

14 That merrie ballads & bookes, as *Scoggin, Beuis* of *Southhampton*, &c. are good to driue away time, & to remoue hart quames.

15 That yee can serue God with all your hearts: and that yee would be sorrie else.

16 That a man need not heare so manie Sermons, except he could follow thē better.

17 That a man which cōmeth at no Sermons, may aswell beleeue as he which heares all the sermons in the world.

18 That ye knowe al the Preacher can tell you: For he can say nothing, but that euery man is a sinner, that we must loue our neighbours as our selues, that euerie man must bee saued by Christ: and all this ye can tell aswell as he.

19 That it was a good world when the old Religion was, because all things were cheape.

20 That drinking and bezeling in the alehouse or tauerne is good fellowship, & shews a good kinde nature.

21 That

21 That a man may ſweare by the Maſſe, becauſe it is nothing now: and byr Ladie, becauſe ſhe is gone out of the Countrey.

22 That euerie man muſt be for himſelfe, and God for vs all.

23 That a man may make of his owne whatſoeuer he can.

24 That if a man remẽber to ſay his praiers in the morning (thogh he neuer vnderſtãd them) he hath bleſſed himſelfe for all the daie following.

25 That a man praieth when he ſaith the ten Commandements.

26 That a man eates his maker in the Sacra.

27 That if a man be no adulterer, no theeſe, nor murderer, and doo no man harme, he is a right honeſt man.

28 That a man need not haue any knowledg of religiõ, becauſe he is not book learnd.

29 That one may haue a good meaning, when he ſaith and dooth that which is euill.

Theſe & ſuch like ſayings, what argue they but your groſe ignorance? Now, where ignorance raigneth, there raignes ſinne: & where ſinne raignes, there the diuell rules: and where he rules, men are in a damnable caſe.

Ye will replie vnto me thus, that ye are not ſo bad as I would make you: if need be you can ſay the Creede, the Lords praier, & the 10. cõmandements: and therefore ye will be of Gods beleefe ſay all men what they will, and you defie the diuell from your hearts.

I answere againe, that it is not sufficient to say all these without booke; vnlesse ye can vnderstand the meaning of the words, and bee able to make a right vse of the Cõmandements, of the Creede, of the Lords praier, by applying them inwardly to your hearts & consciences, and outwardly to your liues & conuersations. This is the verie point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith, and sound repentance: here I haue set downe the principall points of Christian Religion in sixe plaine & easie rules, euen such as the simplest may easely learne: and hereunto is adioyned an exposition of them word by word. If ye do want other good directions, then vse this my labour for your instruction: In reading of it first learne the six principles, & when ye haue them without booke, & the meaning of them withall, then learne the exposition also: which being well conceaued, & in some measure felt in the heart, ye shall bee able to profite by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechisme, namely, the ten Commandements, the Creede, the Lords praier, and the institution of the two Sacraments, shall more easely be vnderstood.

A direction for the ignorant.

Thine in Christ Iesus:

William Perkins.

The foundation of *Christian Religion*, gathered into sixe Principles.

Question.

WHat dooſt thou beleeue concerning God.

I. There is [a] one [b] God [c] creator and [d] gouernour of all things, [e] diſtinguiſhed into the Father, the Sonne, and the holy Ghoſt.

a 1. Cor. 8. 6.
b Rom. 1. 20. act. 14. 17.
c Heb. 11. 3. gen. 1. 1.
d Matth. 10. 30. prou 15. 3.
e Matth. 3. 13. 1. iohn 5. 7.

Q. What dooſt thou beleeue concerning man: and concerning thine owne ſelfe.

II. [f] All men are wholly corrupted with ſinne thorough [h] *Adams* fal: & ſo are become ſlaues of Sathan, and [k] guiltie of eternall damnation.

f Rom. 3. 10.
g Eph. 4. 17, 18. gen. 6. 5.
h Rom 5. 12.
i Eph. 2. 2. heb. 2. 14. 2. cor. 4. 4.
k Gal. 3. 10.

Q. What meanes is there for thee to escape this damnable estate?

III. Iesus Christ [l] the eternall sonne of God, being made man, by his [m] death vpon the Crosse, and by his [n] righteousnes, hath perfectly [o] alone by himselfe, accomplished all thinges that are needful for the saluation of [p] mankinde.

l Iohn. 1. 14. heb. 2. 16.
m Esay. 53. 5.
n Rom. 5. 19. 2. cor. 5. 21.
o Act. 4. 1.
p 1. Ioh. 2. 2.

Q. But how maist thou bee made partaker of Christ and his benefits?

IIII. A man [q] of a contrite and humble spirit [r] by faith alone, [s] apprehending and applying Christ with all his merits vnto himselfe, is iustified [t] before God and sanctified.

q Esay 57. 15. psal. 51. 17.
r Marke 5. 13.
s Ioh. 1. 12. & 6. 35.
t Rom. 4. 3. 6, 7. act. 15. 9. 1. cor. 1. 30.

Q. What are the ordinarie meanes for the obteining of faith?

V. Faith [a]commeth onelie by the preaching of the word, and increaſeth daylie by it, as alſo [x]by the adminiſtration of the Sacraments, and [y]praier.

a Rom. 10. 14. prouer. 28. 19. hoſea. 4. 6.
x Rom. 4. 11. 1. cor. 10. 1.
y Rom. 10. 13.

Q. *What is the eſtate of all men after death?*

VI. All men [a]ſhall riſe againe with their own bodies to the laſt [b]iudgement, which being ended [c]the godly [d]ſhal poſſeſſe the kingdome of Heauen: but vnbeleeuers and reprobates ſhal be [e]in hel tormented with the diuel and his Angels, for euer.

a Ioh. 19. 25.
b Eccle. 12. 14. matt. 12. 36.
c 2. Pet. 2. 7. ezech. 9. 4.
d Matt. 25. 32.
e Matt. 25. 41.

The

The Exposition of the *Principles.*

I.

Question.

WHat is God?

A. GOD is a[a] spirit, or a spirituall substance, most wise, most holie, eternall, infinite. [a] Ioh. 4.24.

Q. How dos you perswade your self that there is such a God.

A. Besides the testimonie of the Scriptures, plaine reason will shewe it.

Q. What is one reason?

A. When I consider[b] the wonderfull frame of the world, me thinks the silly creatures that be in it could neuer make it: neither could it make it selfe: and therefore besides al these, the maker [b] Rom. 1.20. act. 14.17.

ker of it must néedes bee God. Euen as when a man comes into a strange Countrey, and sées faire and sumptuous buildings, and yet findes no liuingcreatures there beside Birds and Beasts, hee will not imagine that either Birds or Beasts reared by those buildings, but he presently conceiues that some men either were or haue been there.

Q. What other reason haue you?

[c] Rom 2 15. gen.38.10. & 13,14.

A. [c] A man that commits any sinne, as murder, fornication, adultery, blasphemie, &c. albeit he doth so conceale the matter that no man liuing knowe of it, yet oftentimes he hath a griping in his conscience, and féeles the verie flashings of hell fire: which is a strong reason, to shew that there is a God, before whose iudgement seate he must answere for his fact.

Q. How many Gods are there?

[d] 1. Cor. 8. 6.

A. No [d] more but one.

Q. How do you conceiue this one God in your minde?

[e] Deut. 4. 16. amos. 4. 13.

A. Not [e] by framing any image of him in my minde (as ignorant folkes

do,

dw, that thinke him to be an olde man sitting in heauen) but I conceaue him by his properties and workes.

Q. What be his chiefe properties?

A. First, he is [f]most wise, vnderstanding all things aright, and knowing the reason of them. [g]Secondly he is most holy, which appeareth in that hee is most iust and mercifull vnto his creatures. Thirdly, hee is eternall, [h]without either beginning or ende of dayes. Lastly, hee is infinite, [i]both because hee is present in all places, and because hee is of power sufficient to doo whatsoeuer hee [k]will.

[f] Iob. 12. 13.
[g] Esay. 6. 3. exod. 20. 5. 6.
[h] Isay. 41. 4.
[i] Psal. 139. all
[k] Iob. 9. 4. deut. 10. 17.

Q. What be the workes of God?

A. [l]The creation of the world, and of euery thing therein, and the preseruation of them being created by his speciall prouidence.

[l] Iere 10. 12. psal. 33. 6.

Q. How knowe you that God gouerneth euery particular thing in the world by his speciall prouidence?

A. To omit the [m]Scriptures, I see it by experience: [n]Meate, Drinke, and cloathing being void of life, could not

[m] Matt. 10. 30. prou. 16. 33.
[n] Leuit 26. 26. matth 4. 4.

not preserue the life of man, vnlesse there were a speciall prouidence of God to giue vertue vnto them.

Q. How is this one God distinguished?

o 1. Iohn 5.7. matth.3.12. A. oInto the Father which begetteth the Sonne: into the Sonne who is begotten of the Father: into the

p Ioh.15.26. holie Ghost, p who proceedeth from the Father and the Sonne.

II.

Q. Let vs now come to our selues, and first tell me what is the natural estate of man?

q Ephes.2.1. 1.tim.5.5. A. Euerie man is by nature q dead in sinne as a loathsome carrion, or as a dead corps lieth rotting and stinking in the graue.

Q. What is Sinne?

r 1.Ioh.3.4. rom.7.7. gal.3.10. A. Anie r breach of the Lawe of GOD, if it bee no more but the least want of that which the Lawe requireth.

Q. How many sortes of sinne are there?

s Coloss.3.9. psal.15.5. A. Sinne is either s the corruption of

of nature, or any euil actions that proceede of it as fruites thereof.

Q. In whome is this corruption of nature?

A. In all men,[t] none excepted. [t] Rom.3.10.

Q. In what part of man is it?

A. In euerie[u] part both of bodie and soule, like as a Leprosie that runneth from the crowne of the head, to the sole of the foote. [u] Gen.6.5. 1.thess.5.23.

Q. Shew mee how euery part of man is corrupted with sinne?

A. First, in the[x] mind there is nothing but ignorance and blindnesse concerning heauenly matters. Secondly, [y] the cõscience is defiled, being alwaies either benummed with sinne, or else turmoyled with inward accusations and terrours. Thirdly, [z] the wil of man only willeth and lusteth after euill. Fourthly, the [a] affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euil to embrace it, and they are neuer stirred vnto that which is good, vnlesse it be to eschewe it. Lastly, the [b] members of the bodie are the instruments [x] 1.Cor.2.14. rom 8.5. [y] Tit 1.15. ephe.4.18. esay.57.20. [z] Phi.2.13. iob.15.16. [a] Gal.5.24. [b] Rom.6.19.

and

and toles of the minde for the execution of sinne.

Q. What be those euill actions that are the fruites of this corruption?

[c] Gen.6.5. A. Euill [c]thoughts in the minde, which come either by a mans owne conceiuing, or by the [d]suggestion of the Diuell: euill motions and lusts sturring in the heart, and from these arise euill words and deedes, when any occasion is giuen.

[d] Ioh.13.2. act 5.3. 1.chro.21.1.

Q. How commeth it to passe that al men are thus defiled with sinne?

[e] Rom.5.12. 18,19. gen.3. A. By [e]Adams infidelitie and disobedience, in eating the forbidden fruite: euen as wee see great personages by treason do not only hurt themselues, but also staine their bloud, & disgrace their posteritie.

Q. What hurt comes to man by his sinne?

[f] Gal.3.10. A. [f]He is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What is the curse of GOD in this life?

[g] Deut.28.21, 22. 27.65,66, 67. A. In [g]the body diseases, aches, paines:

paines: in the soule, blindnesse, hardnesse of heart, horrour of conscience: in goods, hinderances and losses: in name, ignominie and reproach: lastly, in the whole man, bondage vnder Sathan the Prince of darkenesse.

Q. What maner of bondage is this?

A. This [h] bondage is when a man is the slaue of the Diuell, and hath him to raigne in his heart as his God.

[h] Heb. 2. 14. ephe. 2. 2. 2. cor. 4. 4. luk. 11. 21.

Q. How may a man knowe whether Sathan be his God or not?

A. He may knowe it by this, if hée giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he [i] take delight in the euill motions that Sathan puts into his heart, and do fulfill the lusts of the Diuell.

[i] Ioh. 8. 44. 1. ioh 3. 8.

Q. What is the curse due to man in the end of his life?

A. [k] Death, which is the seperation of bodie and soule.

[k] Rom. 5. 12.

Q. What is the curse after this life?

A. [l] Eternall damnation in hell

[l] Gal. 3. 10. rom. 3. 19.

fire, whereof euerie man is guiltie, and is in as great danger of it, as the Traitor apprehended is in danger of hanging, drawing, and quartering.

III.

Q. If damnation be the reward of sinne, then is a man of all creatures most miserable. A Dog or a Toade when they die, all their miserie is ended: but when a man dieth, there is the beginning of his woe.

A. It were so indéede, if there were no meanes of deliuerance, but God hath shewed his mercie in giuing a Sauiour to mankinde.

Q. How is this Sauiour called?

[m] Matth.1.21. A. [m] Iesus Christ.

Q. What is Iesus Christ?

[n] Heb.2.16. ioh.1.14. [o] Heb.5.7. mar.13.18. A. The [n] eternall Sonne of God made man in all things, euen [o] in his infirmities like other men, saue onely in sinne.

Q. How was hee made man voide of sinne?

[p] Matth.1.18. A. He was [p] conceiued in the wombe of a Virgin, and sanctified by the holy Ghost, at his conception.

Q. Why

Q. Why must our Sauiour bee both God and man?

A. Hee must be a man: because man had sinned, and therefore a man must die for sinne to appease Gods wrath: hee must bee God to sustaine and vphold the manhood, to ouercome and vanquish death. q1.Tim.2.5,6.

Q. What be the offices of Christ to make him an al-sufficient Sauiour.

A. He is a Priest, a Prophet, a King. r Psal.45.7. luk.4.18. deut.18.15. 18.

Q. Why is he a Priest?

A. To worke the meanes of saluation in the behalfe of mankinde. luk.1.33. psal.110.all

Q. How doth he worke the meanes of saluation?

A. s First, by making satisfaction to his Father for the sinne of man: secondly, by making intercession. sMatth.20.28 heb.7.25,26.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a Sacrifice.

Q. What is this sacrifice?

A. t Christ himselfe, as hee is man, consisting of bodie and soule. tEsay.53.10.

Q. What is the u Aulter? u Apoc.8.3. heb.13.10.

A. Christ as he is God, is the Aulter on which he sacrificed himselfe.

Q. Who was the Priest?

x Heb. 5.5,6. A. None but x Christ, and that as he is both God and man.

Q. How oft did he sacrifice himself?

y Heb. 9.28. A. Neuer but y once.

Q. What death did hée suffer when he sacrificed himselfe?

A. A death vpon the Crosse, peculiar to him alone: for z besides the seperation of body and soule, he felt also the panges of hell, in that the whole wrath of God due to the sinne of man, was powred forth vpon him.

z Esay. 53.5. ioh 12.9. reuel 19 15. luk. 22.44.

Q. What profit commeth by this sacrifice?

a Heb 9.26. A. Gods a wrath is appeased for sin.

Q. Could the suffering of Christ, which was but for a short time, appease Gods wrath?

A. Yea, for seeing Christ suffered * GOD suffered: and that is more than if all men in the world had suffered for euer.

* Act. 20.28. 2. cor. 5 19.

Q. Now tell me the other meanes of satisfaction.

A. It is the perfect fulfilling of the Lawe.

Q. How did he fulfill the Lawe?

A. By

A. By [b]his perfect righteousnes: which consisteth of two parts, the first, the integritie and pureneſſe of his humaine nature; the other, [c]his obedience in performing all that the lawe required.

[b] 1.Cor.1.30. rom.3.19. 2.cor.5.21.

[c] Rom.5 18. rom.4.8.

Q. You haue shewed how Christ doth make satisfaction, tell mee likewise how he doth make intercession?

A. He alone doth continually [d]appeare before his Father in Heauen, making the faithful & al their praiers acceptable vnto him, through the merits of his owne perfect satisfaction.

[d] Rom 8.34. 1.pet 2.5.

Q. Why is Christ a Prophet?

A. To [e]reueale vnto his Church the way and meanes of saluation, and this he doth outwardly by the Ministerie of his word, and inwardly by the teaching of his holy Spirit.

[e] Ioh.6.45. matth.3.17.

Q. Why is he also a King?

A. That [f]hee might bountifullie bestow vpon vs, and conuey vnto vs all the foresaid meanes of saluation.

[f] Esay.9.7.

Q. How doth hee shew himselfe to be a King?

A. In [g]that, being dead and buried, he rose from the graue, quickned

[g] Acts.10.40. ephes.4.8. act.1.9.

his dead body, ascended into heauen, and now sitteth at the right hand of his Father, with full power and glorie in heauen.

Q. How else?

h Esa.9.7. and 30.21. A. In [h] that he doth continually inspire and direct his seruants by the diuine power of his holy spirit, according to his holy word.

Q. But to whome will this blessed King communicate all meanes of saluation?

i Ioh.1.11. 1.ioh.2.2. A. Hee [i] offereth them to all mankinde, and they are sufficient to saue all mankinde: but all shall not bee saued thereby, because by faith they wil not receiue them.

IIII.

Q. What is Faith?

k Ioh.1.12.& 6.35. gal.3.27. coloss.2.12. A. Faith, is a [k] wonderfull grace of God, by which a man doth apprehend and applie Christ and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing we are on earth, and Christ in heauen?

l 1.Cor.1.12. rom.8.16. A. This [l] applying is done by assurance,

rance, when a man is verily perswaded by the holy spirite, of Gods favour towards himself particularly, & of the forgiuenesse of his own sinnes.

Q. How doth God bring men truelie to beléeue in Christ?

A. First he prepareth their hearts, that they might bee capable of faith: and then he worketh faith in them.

Q How doth God prepare mẽs harts?

A. [m] By bruising them, as if one would breake an hard stone to pouder: and this is done by humbling them.

[m] Ezech. 11. 19 hos. 6. 1, 2.

Q. How doth God humble a man?

A. By working in him a sight of his sinnes, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the [o] Morall law: the summe whereof is the ten commandements.

[o] Rom. 3. 20. & 7. 7, 8.

Q. What sinnes may I finde in my selfe by them?

A. Ten.

Q. What is the first?

A. [a] To make some thing thy God which is not God, by fearing it, louing it, so trusting in it more than in the true God.

[a] Cõmand. I.

Q. What is the second?

[b] II. A. [b] To worship false Gods or the true God in a false manner.

Q. What is the third.

[c] III. A. [c] To dishonour God in abusing his titles words, works.

Q. What is the fourth?

[d] IIII. A. [d] To breake the Sabaoth in doing the works of their calling and of the flesh: and in leauing vndone the workes of the spirit.

Q. What be the sixe latter?

A. To do any thing that may hinder thy neighbours [e] dignitie, [f] life, [g] chastity, [h] welth, [i] good name; [k] though it be but in the secret thoughts and motions of thy heart, vnto which thou giuest no liking nor consent.

[e] V.
[f] VI.
[g] VII.
[h] VIII.
[i] IX.
[k] X.

Q. What is sorrow for sinne?

A. It is [l] when a mans conscience is touched with a liuely feeling of Gods displeasure for any of these sinnes: in [m] such wise, that hee is wholly out of heart with himselfe, acknowledging that he hath deserued shame, and confusion eternally.

[l] Act. 2. 37, 38. cant. 5. 4.

[m] 1. Tim. 1. 15. luk. 15. 21.

Q. How doth God work this sorrow?

A. By the terrible curse of the law.

Q. What is that?

A. He

A. He[n] which breakes but one of the commandements of God, though it be but once in all his life time; & that onely in one thought, is in danger of eternall damnation thereby. [n] Gal. 3.

Q. When mens hearts are thus prepared, how doth GOD ingraft faith in them?

A. By working certaine inwarde motions in the heart, which are the séeds of faith, out of which it brédeth.

Q. What is the first of them?

A. When a man humbled vnder the burden of his sinnes, doth [o] acknowledge and feele that he stands in great néede of Christ. [o] Esay. 55. 1. ioh 7. 37. luk. 1. 53.

Q. What is the second?

A. An [p] hongering desire and a longing to bée made partakers of Christ and all his merits. [p] Reuel. 21 6.

Q. What is the third?

A. [q] A flying to the throne of grace, from the sentence of the law, pricking the conscience. [q] Heb. 4. 16.

Q. How is this done?

A. By [r] praying, with sending vp loude cries for Gods fauour in Christ in the pardoning of sinne: and with feruent [r] Luke 15. 18, 19. matt. 15. 22, 23. act. 8. 22. 2. cor. 12. 1.

feruent perſeuerance herein, till the the deſire of the heart be graunted.

Q. What followeth after all this?

[s] Matth. 7.7. eſay. 65.24. A. GOD then, [s] according to his merciful promiſe, lets the poore ſinner feele the aſſurance of his loue wherewith he loueth him in Chriſt; which aſſurance is a liuelie faith.

Q. Are there diuers degrees and meaſures of true faith?

[t] Rom. 1.17. luk. 17.5. A. [t] Yea.

Q. What is the leaſt meaſure of true faith that any man can haue?

A. When a man of an humble ſpirit [u] Eſay. 42.3. matth. 17. 20. luk. 17.5. by reaſon of the [u] littlenes of his faith, doth not yet feele the aſſurance of the forgiuenes of his ſinnes, and yet he is perſwaded that they are pardonable, and therfore deſireth that they ſhould be pardoned, & with his heart prayeth to God to pardon them.

Q. How do you know that ſuch a man hath faith?

[x] Rom. 8. 23. 24. gal. 4.6. matth. 5.6. A. Theſe [x] deſires and prayers are teſtimonies of the ſpirit, whoſe propertie it is to ſtirre vp a longing and a luſting after heauenlie things, with ſighes and groanes for Gods fauour and

and mercie in Christ. Now ywhere the spirit of Christ is, there is Christ dwelling: and where Christ dwelleth, there is true faith how weake so euer it be. y Rom.8.9. ephe.3.17.

Q. What is the greatest measure of faith?

A. When a man is fullie perswaded of Gods loue in Christ towards himselfe particularlie, and of the forgiuenes of his owne sinnes. Rom.8.38,39 cant.8.6,7.

Q. When shall a Christian heart come to this full assurance?

A. Not bat the first, but in some continuance of time, when hee hath been well practized in repentance, and hath had diuers experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fulnes of perswasion: which is the ripenes cand strength of faith. b 2.Tim.4.7,8 psal.23.6. with 1,2,3,4. c Rom.4.20, 21.

Q. What benefites doth a man receiue by his faith in Christ.

A. Hereby dhee is iustified before God and sanctified. d 1.Cor.1.39. act.15.9. rom.4.3.

Q. What is this to be iustified before God?

[c] Rom.8.33. A. It [c] comprehendeth two things: the first, to be cleared from the guiltines and punishment of sinne: the second, to be accepted as perfectly righteous before God.

Q. How is a man cleared from the guiltinesse and punishment of his sin?

[f] Coloss.1.22. 1.pet.2 25. 1.iob.1.7. A. By Christs [f] sufferings and death vppon the Crosse.

Q. How is hee accepted righteous before God?

[g] 2.Cor 5.21. A. By the srighteousnesse of Christ imputed to him.

Q. What profite comes by beeing thus iustified?

[h] Rom.5.17. apoc.21.27. A. Hereby [h] and by no other meanes in the world, the beleæuer shall be accepted before Gods iudgement seat, as worthie of eternall life by the merites of the same righteousnesse of Christ.

Q. Do not good workes then make vs worthie of eternall life.

A. No: for GOD who is perfect righteousnes it selfe, will finde in the best workes wee do, more matter of damnation than of saluation: & therefore [k] we must rather condemne our

[k] Psal.143.2. esay.64.6.

selues

selues for our good workes, than looke to be iustified before God thereby.

Q. How may a man know, that he is iustified before God?

A. He neede not ascend into heauen to search the secret counsell of God: but rather descend into his own hart to search whether he be sanctified or not. [l] Rom. 8. 1. 1. ioh. 3. 9.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to bee purged from the corruption of his owne nature: the second to be endued with inward righteousnes.

Q. How is the corruption of sinne purged?

A. By the [n] merites and power of Christs death, which being by faith applied, is as a corrosiue to abate, consume & weaken the power of al sinne. [n] Rom. 6. 4. 1. pet. 4. 1, 2.

Q. How is a man indued with inherent righteousnes?

A. Through the [o] vertue of Christs resurrection, which beeing applied by faith, is as a restoratiue to reuiue a man that is dead in sinne to newnesse of life. [o] Rom. 6. 5, 6. philip. 3. 10.

Q. An

Q. In what part of man is sanctification wrought?

p 1. Thess. 5. 23 A. In euerie part of bodie & soule.

Q. In what time is it wrought?

q Rom 8 23. 2. cor. 5. 2. 3. A. It is q begun in this life, in which the faithfull receiue onely the first fruites of the spirit, and it is not finished before the end of this life.

Q. What graces of the spirit do vsually shew themselues in the heart of a man sanctified?

r Psa. 119. 113. & 40. 9. & 101 3. rom. 7. 22. A. The hatred r of sinne, and the loue of righteousnesse.

Q. What proceedes of them?

s Psal. 119. 57, 112. A. Repentance, which is s a settled purpose in the heart, with a careful indeuour to leaue all his sinnes, and to liue a christian life.

Q. What goeth with repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the Diuell, and the enticements of the world.

Q. What followeth after a man hath gotten the victorie in any temptation or affliction?

t Rom. 5. 3. 2. cor. 1. 5. A. t Experience of Gods loue in Christ

Christ and so increase of peace of conscience and ioy in the holy Ghost.

Q. What followes, if in any temptation hee bee ouercome, and through infirmitie fall?

A. After a while [u]there will arise a godly sorrow, which is, when a man is grieued for noother cause in ỹ world but for this only, ỹ by his sin he hath displeased GOD, who hath bin vnto him a most merciful & louing Father. u 2. Cor. 7. 8. 9 matth. 26. 72.

Q. What signe is there of this sorowe?

A. The true signe of it is this, when a man can be grieued for the very disobedience to God in his euill word or deede, though he should neuer bee punished, and though there were neither heauen nor hell. x 1. Pet 2. 19.

Q. What followes after this sorowe?

A. Repentance [y]renewed a fresh. y 2. Cor. 7. 11.

Q. By what signes will this repentance appeare.

A. By [z]seauen. 1. A care to leaue the sinne into which hee is fallen. 2. An vtter condemning of himselfe for it, with a craning of pardon. 3. A great z 2. Cor. 7. 11.

great anger against himselfe for his carelesnesse. 4. A feare least he should fall into the same sinne againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Reuenge vpon himselfe for his former offence.

V.

Q. What outward meanes must we vse to obtaine faith and all blessings of God which come by faith?

A. The preaching [a] of Gods word, and the administration of the Sacraments, and praier.

a Prou.28.19. rom.10.14. math.28.19. 20.

Q. Where is the word of God to be found?

A. The whole word of God needefull to saluation is set downe in the holy Scriptures.

2.Tim.3.16.

Q. How know you that the Scriptures are the word of God and not mens policies?

A. I am assured of it. First, [b] because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the [c] Scriptures haue the power of GOD in them to humble a man, when

b Ephes.1.13.

c Heb.4.12. 1.cor.14.25.

when they are preached, and to cast him downe to hell: and afterward to restore and raise him vp again.

Q. What is the vse of the word of God preached?

A. First it [d]breedeth, and then it increaseth faith in them which are chosē to saluatiō: but vnto them that perish it is by reason of their corruption an occasion of their further damnation.

d Rom. 1. 17. 2 cor. 2. 16. hebr. 4. 2.

Q. How must we heare Gods word, ꝑ it may be effectual to our saluation?

A. Wee [e]must come vnto it with hunger-bitten hearts, hauing an appetite to the word; we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reproued: lastly, wee must hide it in the corners of our hearts, that wē may frame our liues and conuersations by it.

e Iam. 1. 19. act. 16. 14. hebr. 4. 2. esay. 66. 2. luke. 2. 51. psal. 119. 11.

Q. What is a Sacrament?

A. A [f]signe to represent, a seale to confirme, an instrument to conuey Christ and all his benefits to them that do beleeue in him.

f Rom. 4. 11. gen. 17. 12. gal. 3. 1.

Q. Why must a Sacramēt represent

the mercies of God before our eyes?

A. Because we are dull to conceiue and to remember them.

Q. Why doth the Sacrament seale vnto vs the mercies of God?

A. Because we are full of vnbeliefe and doubting of them.

Q. Why is the Sacrament the instrument of the spirite to conuey the mercies of God into our hearts?

A. Because wee are like Thomas we will not beleeue till we feele them in some measure in our hearts.

Q. How many Sacramẽts are there?

§ 1. Cor. 10. 1, 2, 3. A. Two and no more. Baptisme, by which wee haue our admission into the true Church of God: and the Lords Supper, by which wee are nourished and preserued in the Church after our admission.

Q. What is done in Baptisme?

h Act. 2. 38. tit. 3. 5. act. 22. 16. matth. 28. 19 A. h Solemnely in the assembly of the church a couenant is made betweene the Lord and the partie baptized.

Q. In ỹ making of this couenãt what doth God promise to ỹ party baptised?

* Gal. 3. 27. 1. pet. 3. 21. A. * Christ with all blessings that come by him.

Q. To

Q. To what condition is the partie baptized, bound?

A. To [i]receiue Christ, and to repent of his sinne.

[i] Mark. 16. 16.

Q. What meaneth the sprinkling or dipping in water.

A. The couenant being solemnely made, is thereby sealed & confirmed.

Q. How commeth it to passe, that many after their baptisme for a long time feele not the effect & fruite of it, and some neuer?

A. The fault is not in GOD, who kéepes his couenants; but the fault is in themselues, in that they do not keepe the condition of the couenant to receiue Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his Baptisme?

A. At what [k]time soeuer hee doth receiue Christ by faith, though it bée an hundred yeares after, he shall then feele the power of GOD to regenerate him, & to work al things in him, which he offered in Baptisme.

[k] Hebr. 10. 20, 1. pet. 3. 21.

Q. How if a man neuer keepe the condition, to which he bound himselfe

in Baptisme?

l Deut. 23.21, 22. eccl.3.4. *A.* His damnation shal be the greater, because hee breaketh his vow made to God.

Q. What is done in the L. supper?

A. The former Couenant made in Baptisme, is renued in [m] the Lordes supper, betweene the Lord himselfe & the receiuer.

m 1.Cor.11. 23,24,25, and 12.13.

Q. What is the receiuer?

n 1.Cor.11. 28,31. matth.5.22, 23. esay.66.2,3. A. Euerie one [n] that hath been baptised, and after his baptisme hath truly beleeued in Christ: and repented of his sinne from his heart.

Q. What meaneth the bread & wine, the eating of the bread, & drinking of the wine?

o 1.Cor.10.16 17. *A.* These outward actions [o] are a second seale, set by the Lords owne hand vnto his couenant. And they do giue euery receiuer to vnderstād, that as God doth blesse the bread & wine, to preserue & strengthen the bodie of the receiuer: so christ receiued by faith, shall nourish him, and preserue both bodie and soule vnto eternall life.

Q. What shall a true receiuer feele in himselfe after the receiuing of the Sacra-

Sacrament?

A. pThe increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sinne, a greater care to liue in newnes of life. p 1.Cor.10.16 17.& 11.24.

Q. What if a man after the receiuing of the Sacrament, neuer finde any such thing in himselfe?

A. Hee may well suspect himselfe, whether he did euer repent or not.

Q. What is another meanes of increasing faith?

A. Praier.

Q. What is praier.

A. rA familiar speach with God: in which either we craue things needful, or giue thanks for things receiued. r1.Iohn.5.14. s1.Tim.2.1. phil.4.6.

Q. In asking things needfull, what is required?

A. Two things, an earnest desire, and faith.

Q. tWhat things must a Christian mans heart desire? t Mark.11.24.

A. Sixe things especially.

Q. What are they?

A. 1. aThat he may glorifie God: 2. That bGod may raign in his heart & not sinne: 3. cThat he may do Gods a Petition.I. bII. cIII.

will, and not the lusts of his flesh: 4.
d IIII. d That he may rely himselfe on Gods
prouidence for all the meanes of this
e V. temporall life: 5. e That he may be iu-
stified, and be at peace with God: 6.
f VI. f That by the power of God hee may
be strengthened against al tẽptatiõs.

Q. What is faith?

g Amen. A. A perswasion, that these things which we truly desire, God wil grant them for Christs sake.

VI.

Q. After that a man hath led a short life in this world, what followeth thẽ?

A. Death, which is the parting asunder of body and soule.

Q. Why do wicked men and vnbeléeuers die?

q Luc. 16.22, 23. A. That q their bodies may goe to the earth, and their soules may be cast into hell fier.

Q. Why do the godly die?

r Luc. 23.43. act. 7.70. 1. thess. 4.3. heb. 2.14. 1. Cor. 15.5. A. That r their bodies may rest for a while in the earth, & their soules may enter into heauen immediatlie.

Q. What followeth after death?

A. The day of iudgement.

Q. What

Q. What signe is there to knowe this day from other dayes?

A. [f]Heauen and earth shalbe consumed with fier immediatlie before the comming of the Iudge. [f] 2.Pet.3.11, 12.

Q. Who shall be the Iudge?

A. Iesus Christ the sonne of God.

Q. What shall bee the comming to iudgement?

A. He [t]shall come in the clouds in great Maiestie and glorie with infinit companie of angels. [t] 1.Thess.4.16, 17.

Q. How shall all men bee cited to iudgement?

A. At the [u]sound of a trumpet, the liuing shall be changed in the twinckling of an eye, and the dead shal rise againe euerie one with [x]his owne bodie, and all shall be gathered together before Christ: and after this, the good shall bee seuered from the bad, [y]these standing on the left hand of Christ, the other on the right. [u] Matt.24.3. [x] Iob.19.26. [y] Matt.25.32. 33.

Q. How will Christ trie and examine euery mans cause?

A. The [a]bookes of all mens doings shall bee laid open, and euerie man shalbe tried by the workes which [a] Reue.20.12. dan.7.10.

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he

he did in his lifetime, because they are open and manifest signes [b] of faith or vnbeliefe.

[b] Ioh.3.18. & 5.24.

Q. What sentence will he giue?

[c] Matth.25,34 41.

A. He wil giue [c] sentence of saluation to the elect and godly, but he will pronounce sentence of damnation against vnbeléeuers and reprobates.

Q. What state shall the godly be in after the day of iudgement?

[d] Matt.25.34. apoc.21.2,3, 4.11.

A. They [d] shal continue for euer in the highest heauē in the presence of God, hauing ful fellowship with Christ Iesus, and raiging with him for euer.

Q. What state shall the wicked be in after the day of Iudgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

[e] 2.Thess.1.8, 9. esay.66.24. apoc.21.8.

A. It [e] stands in three things especially, 1. a perpetuall seperation from Gods cōfortable presence, 2. fellowship with the diuel and his angels, 3. an horrible pang and torment both of bodie and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked, for euer, world without end.

FINIS.